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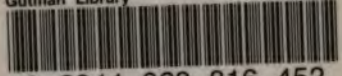
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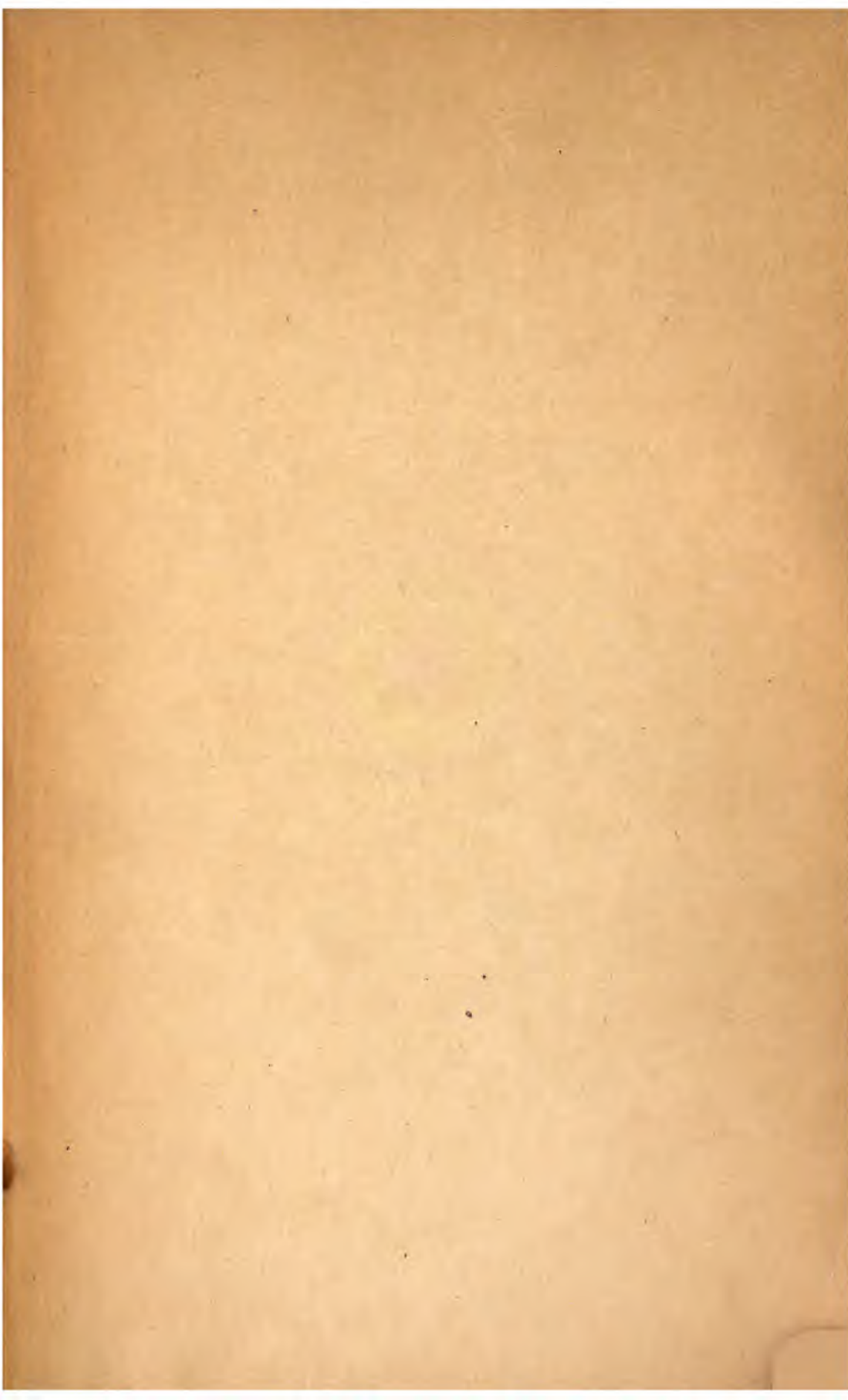
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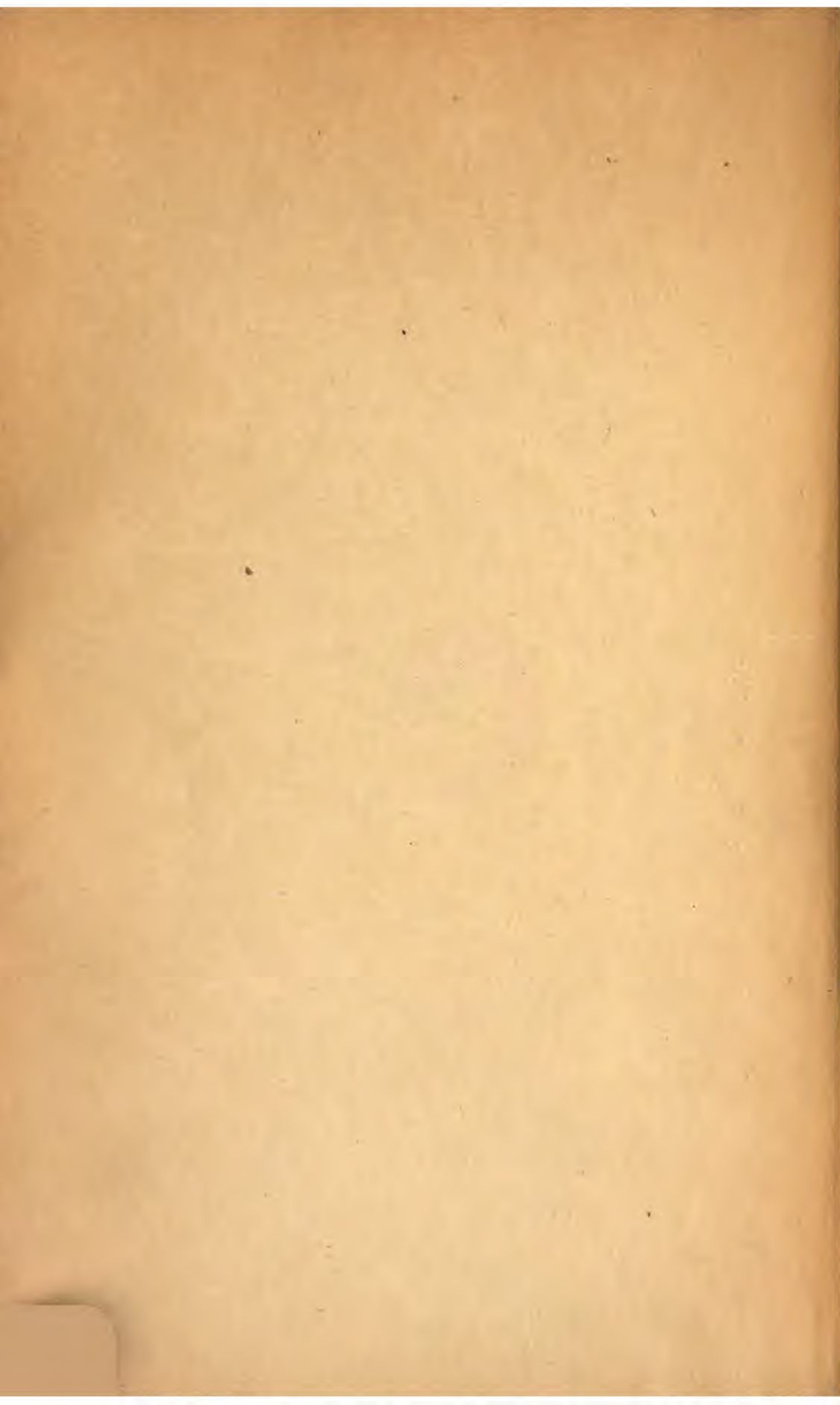
Blackie . Education in Scotland - 1846

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EDUCATION IN SCOTLAND.

AN APPEAL

TO

THE SCOTTISH PEOPLE,

ON

THE IMPROVEMENT

OF THEIR

SCHOLASTIC AND ACADEMICAL INSTITUTIONS.

BY JOHN STUART BLACKIE,

PROFESSOR OF THE LATIN LANGUAGE AND LITERATURE IN MARISCHAL COLLEGE, ABERDEEN.

"The SCHOOLMASTERS, a body of men, whose labours are of great public utility."

Act of Parliament, 43 Geo. III. c. 54.

EDINBURGH:

WILLIAM TAIT, 107, PRINCE'S STREET.

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EDINBURGH:

Printed by WILLIAM TAIT, 107, Prince's Street.

EDUCATION IN SCOTLAND.

PEOPLE OF SCOTLAND!

THE hour for educational action is come! It is not only that we have now got a Ministry which has hung out this word — EDUCATION, with deliberative prospectiveness on the legislative programme; it is not only that we have every reason to believe the spokesman of this Ministry to be an honest and a decided man, meaning what he says, and doing what he means: all this is good, and a political grace for which we have reason to thank Heaven heartily; but there is something in the present aspect of the political horizon, in the present tone of the social atmosphere, which forces that same word, Education, on our attention, with an urgency and a potency that belongs to no merely tactical dispositions of embattled parties in the state. The extraordinary thing is, in fact, that those very parties, whose doings were oftentimes not the sign merely and the symbol, but the very soul and substance of our public history, are now in a state of dismemberment and disorganization since many years unknown; the fierce currents of political partisanship on which we were borne, have brought us suddenly to a point where all currents are mingled and confounded; and in the sensible pauses thereby induced, every man has leisure to look calmly in his neighbour's face and inquire, "Where stand we now, and whither move we next?" In the history of nations as of individuals, such notable moments for serious self-collection and self-examination are not of over-frequent occurrence; so much the more, when they do present themselves, are we bound to lay hold of them eagerly, and to improve them to the utmost. And how can we improve the temporary abeyance of political strife more wisely than by turning our thoughts, not as Whigs and Tories, not as Churchmen and Dissenters, but as citizens, as Scotsmen, and as men, to urgent and important questions of social improvement and national amelioration? There seems, indeed, God be praised! a sort of general concurrent instinct to this purpose, at the present moment, awake in the public mind; and accordingly we behold, with gladness and gratulation, a spectacle too long a stranger to this faction-divided land,—the spectacle of clergymen of the most adverse ecclesiastical interests, and the most unsympathetic theological opinions, coming forward into the common arena of humanity, and raising forth the common cry of their hearts in that one word, EDUCATION! Such strange approximations and unwonted conjunctions, do not, as may be said, happen without a cause: do

happen only as significant of strong convictions already worked in the public mind, and as indications of some decided step in social advance which Providence calls upon the national will to take. Whether that step can be made, depends, of course, altogether upon the sensibility of the public conscience, and the strength of the national resolution; but whatever be the result, it is the duty of all, whose ear is open to the call of Providence, to do what they can, by word or deed, to realize the idea that is even now struggling for a happy birth in the public mind. I make, therefore, no apology to the people of Scotland for putting myself forward, at the present moment, to give my distinct and decided evidence on the great question of National Education in Scotland. The situation which I have the honour to hold on the mid-step of the ladder of our educational system, at the top of the lower and at the base of the upper scholastic machinery of the country, brings daily under my view the combined working of our present patriarchial and academical arrangements in a manner more evident and striking than can happen to most persons. I have also always, as a man and as a citizen, felt the most warm interest in the promotion of POPULAR INTELLIGENCE; and I have, for many years, collected books and documents illustrative of the state of education, not only in this narrow corner of Scotland, but in the most important countries of Europe. I therefore request my countrymen to give me a hearing, not as a man going to say any thing new or striking, (for in the general spread of intelligence at the present hour that is not easy,) but as a person giving my evidence, not without experience, and with a plain vocation to speak.

MR. BAINES of Liverpool has just written a long series of letters in the *Morning Chronicle* AGAINST National Education, that is to say, against Government interference in Educational matters; and he seems to have proved, to his own satisfaction, with a large parade of figures and facts, that the training of the popular mind is best left to accidental and voluntary exertion. To us in Scotland this English enthusiasm against a system, the benefits of which we have ourselves experienced now for several centuries, must appear abundantly strange. Among all the facts and figures which the English journalist has with such zeal and ability set forth, what becomes of this grand fact, that SCOTLAND does indeed possess now, and has for ages possessed, a system of NATIONAL EDUCATION; and that to this system, imperfect as it undoubtedly is, most of us on this side the Tweed are forced to ascribe, in part, that superiority in intellectual cultur-

which the Scottish peasant claims over the English? Does any sane man imagine that Scotland would have been now an educated country even up to that imperfect degree where it stands, had schools and colleges been left to grow up spontaneously, like springs from the ground, or like grass, by the grace of God? Surely Mr. Baines will not say this. What then does he say? That the King of Prussia is a despot, and that he manages his schools, like every thing else, on the banks of the Spree, very despotically; that Napoleon was a great soldier and a great centralizer, and framed the University of France, as much as possible, on the mould of military subserviency,—which condition of things Louis Philippe, the citizen king, and Monsieur Guizot know cunningly how to improve for their own ends; and that the Emperor of Austria, good man, with all the fair show of educational statistics which he can make, trains, in fact, only the finger tips of the loyal Viennese, while their heart-strings are left dull and torpid, and the galvanic battery of the brain is asleep. All this Mr. Baines says; and all this is very true: and if there be single-minded and indiscriminating persons of any degree, who do not know these things, it is proper that they should be informed, and they owe thanks to Mr. Baines for informing their ignorance. But we, on this side the Tweed, who have enjoyed our national education, by act of parliament, almost since the days of John Knox, know that neither Frederick William IV. with his stale manufactured creeds, nor Napoleon Buonaparte with his sword in his right hand, and the “*Code Universitaire*” in his left, nor the ghost of “*Good Kaiser Franz*” that reigns in Vienna, have any thing to do with National Education as it naturally shapes itself into life on British ground and in a British atmosphere. But that some system and some organization, some machinery of Acts of Parliament and Superintending Boards, is necessary, we do most potently believe; for our own system, with all its acknowledged defects, has achieved, we believe, an incalculable amount of good, by virtue of such national organization, and such local machinery. No machinery, however, made of terrestrial materials, can last for ever; and we in Scotland have recently, in various ways, been made painfully sensible, that our system of clerical and aristocratic arrangements for scholastic purposes, as a NATIONAL system, is in many important points most inadequate and most unsatisfactory. A cry has been raised as from the inmost depths of the public heart, that we are a “*HALF-EDUCATED NATION*”;* that our parochial schools, about which so much vain kind of self-laudation was wont to be vented, are most meagre and shabby in many of their equipments, and our schoolmasters more than half-starved; that we have no regular system of upper schools or gymnasia at all; that our universities are the lowest in grade, and the most inefficient institutions of the kind in Europe; and

our learned professors condemned to do such mere rudimentary work, as would make an under-master in a good German gymnasium blush to undertake.

How far are these charges true, and how far are they false? That they are true in some part, every one must admit, unless there be here and there, in the midst of the din and stir of these times, a somnolent Tory of the old school, who admits nothing but his ease. That they are false also, in some degree, may be presumed,—for all reformers are exaggerators. But the falsehood of them the present writer may safely leave to the placid Conservatives of Church and State in this time to expose. How far they are *true* is a matter of much more vital consequence; for in the functions of the popular as of the private conscience, it is at once more difficult and more salutary to peruse with patience the map of our defects, than to count complacently the catalogue of our virtues.

In examining our present educational condition, the first matter to be taken into account is, the grand ecclesiastical fact of the age,—the fact of the FREE CHURCH. How that fact came about is nothing to the point. It is there; a thing with body and blood, feet, hands, and almost wings; an “*accomplished fact*,” as the French say, a most accomplished fact. And what is the meaning and significancy of this fact as respects national education? Simply this, that the endowed sect which calls itself the NATIONAL Church, no longer represents the nation, no longer contains within its body the great majority, or indeed any majority at all, of the *religious* population of Scotland: has in fact, as a subject of legislation, altogether changed its position, and has approximated—we do not blame any person or party, but we merely state results—more or less obviously to the delicate and most unfavourable position that has (with no blessing from Heaven) been so long maintained by the Established Church in Ireland. It has become in social significance, more or less the Church of the aristocracy, and of the wealthier classes not being Episcopalians: in this light certainly, and in this light only, can it be viewed by a cool and wise statesman: such a statesman as can cast a deep glance into the seat of the popular mind, and will not allow himself to be fooled by a flaunting display of official robes, and old letters written upon parchment, calling themselves LAW. But what has this to do with education? The application is obvious. The nineteenth section of the Schoolmasters’ act, (45 Geo. III. c. 54, 11th June, 1803,) enacts, “*THAT THE SUPERINTENDENCE OF SCHOOLS SHALL CONTINUE WITH THE MINISTERS OF THE ESTABLISHED CHURCH AS HERETOFORE*;” on the supposition plainly that the Established Church being the *bonâ fide* representative of the nation, ought, if churches are to have any thing to do with the matter—to superintend, and exclusively to superintend, the schools of the nation; whereas now, the Established Church being merely the *nominal* representative of the nation, having certainly no claim to put itself forward in any peculiar sense as the Church of the “*PEOPLE*,” has lost all plausible ground for retaining to itself the

* “*Scotland, a Half-educated Nation, both in the Quantity and Quality of its Ecclesiastical Institutions. By the Editor of The Scottish Guardian, (the Rev. G. Lewis, Dundee.) Glasgow, 1854.*”—A dozen years ago!

sole superintendence of the national schools; and if it does so superintend them, exercises its function no more by the living spirit and power of JUSTICE, but by the dead letter of the LAW. For the Law lives only so long as Justice lives with it: being deserted by Justice it becomes a dead form, like circumcision among the Jews; and the blessing of Heaven has departed from it. This is the first fact in our Educational economics at the present hour. Our national schools are lying under the partial superintendence of a party in no vital sense national; our institutions for popular instruction are claimed as property by a single sect, which represents not the people, but only a faction of the people, specially the aristocracy; and the ministers of the gospel of peace are thus put forth in the unhappy and unblissful position, of being the organs of a machinery of manifest injustice, and the instruments of an indefensible usurpation.

But there is an evil more broad and more fundamental than this, an evil which existed long before the DISRUPTION was named or conceived, even before the conception of the little mustard seed of original Dissent in the famous year 173. This evil lies not in the unjust dominancy of the Established sect, nor in religious jealousies and strifes of any kind, but in the undue devotion (allow me to speak seriously,) of the mass of the middle classes to Mammon, and of the landed proprietors to Pleasure: for in no other sources can we find the hidden springs of that under-estimate of the schoolmaster's work, which runs through the whole of our British legislation on the subject of Education. If anyone will read carefully over the schoolmasters' act of 1803, above quoted, and will give free play to a kindly and generous human feeling as he reads the quality, which will principally strike him in that composition, is the extreme NIGGARDLINESS of the provisions therein made for the physical comfort of the National Educator. In an age when the little island of Britain was astonishing Europe and the world, by the inexhaustible amount of resources which it had brought to bear with such noble-minded pertinacity to check the ambition of the great continental usurper, we cannot avoid a strange blush when reading that the Legislative assembly of the wealthiest nation of the world, by way of extraordinary boon to "a body of men whose labours are of so great public utility!" had, after many anxious and long-protracted deliberations, come to the magnanimous resolution of fixing as the *maximum* of a schoolmaster's salary the sum of "£22, 4s. 5 ¹/₄d. sterling!" No doubt the respectable land-holding legislators of those days, like the land-holders of the present day, were many of them in debt: no doubt also, to gratify the miserable vanity of themselves or their fathers, their estates, in the terms of a most preposterous public statute, were entailed; that is to say, cut off from public, and set apart to private purposes: but the infamy remains; the aristocratic legislators of the richest country in the world, did, in fact, deliberately place the public trainer of the popular mind upon a pittance that many an artisan and mechanic would have scorned to accept. The schoolmaster was stunted; in many places syste-

matically starved; and so he remains still; a little better, no doubt, but still very bad. The concoctors of that act, as if touched by some sense of secret shame, for the extreme scurviness of their conduct, did indeed add a provision, (sections 3 and 4,) by which the said maximum of £22, should be subject to elevation, according to the average price of oatmeal, at successive periods of 25 years; in virtue of which provision we presume it now is that the maximum in the present year stands at £34 odds. But, after all, what is this? Any inspector of schools will tell you that the average emoluments of the parochial schoolmasters of Scotland at the present moment, salary, fees, house, garden, and perquisites, are not at the most above £50 or £60. And if you look into the Assembly's reports, published yearly, you will find that they have schools in the Highlands, counted by dozens and by scores, of which the whole emoluments do not much exceed £20. Is this a state of things which a Christian nation, four hundred years and more after John Faustus taught men to multiply knowledge by books, ought to suffer to continue? What is the consequence of this systematic depletion and inanition of him who ought to be one of the most vigorous organs of the social body, the public exciter of the popular heart and brain.*

The consequence is, that, according to the estimate you make of the work, and according to the wages of which you deem that work worth, so will be your workman. Your normal schools will be filled with a congregation of dull, slow, lumpish boors,—hopeful candidates for £20 a-year,—whose principal claim to live upon the fees of a pedagogue is, that they may not starve upon the pittance of a pauper. And these are the men whom Christian charity and British intelligence are training up. I do not know what conception young gentlemen, with red coats, chasing foxes, may have of the functions of a teacher of youth. But I am a schoolmaster myself, and I magnify my vocation; and I am ready to prove that it requires as high talents, and much higher moral excellence to superintend an army of boys with minds opening to all the treasures of observation, and all the mysteries of reflection, than to march a battalion of British bull-dogs against an armed phalanx of Sikhs and Affghans, or to sit in judgment on an idle vagrant or a worthless woman for the stealing of a pocket-handkerchief, or the purloining of a silk cravat. I think, in fact, soberly, and after serious deliberation, that the parochial schoolmaster is a person of as much importance in a parish, as the superintendent of police, or the procurator fiscal in a town; nay, of vastly more importance, inasmuch as the schoolmaster's function is anticipatory and creative of good, while the minister of the law can only check and curtail the exuberance of evil; that society has no more important and urgent interest than to secure the services of vigorous and energetic, of comprehensive and commanding, of lively and engaging men, as teachers of youth; and that,

* "What do we intrust to the schoolmaster? THE DESTINIES OF ENGLAND." *Quarterly Review*, October, p. 424. Read the whole passage.

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accordingly, the present practice of systematically stunting and starving the schoolmaster is a radically bad system, and one that can no longer be tolerated. Gentlemen who are not accustomed to put their hand in their pockets, save for the gratification of their own puerile and personal whims, may consider me unreasonable; but I am of opinion, after the most sober consideration of which I am capable, that if the maximum of the schoolmaster's salary—not emolument—were raised from its present rate of £34 to £100, the boon is not one of which Scottish generosity would have any special cause to boast. Is not the *minimum* of a clergyman in the Established Church, even now, £150 cash paid down, with a manse and a glebe to boot! And what such mighty difference is there between the duties of a teacher and those of a preacher, as to justify the present shameful rate of scholastic remuneration, by which the *maximum* of the pedagogue's emolument is scarcely one-third of the *minimum* of the parson? One thing I know certainly, that so long as the present niggardly rates are continued, the schoolmasters will continue to be a very inferior race of men. Heavy and loutish youths, too dull to preach the most common common-places of the pulpit with common accentuation, too sluggish to handle an axe or an adze, with common dexterity, will continue to squeeze themselves into the despised and neglected nook of the "dominie;" and hundreds and thousands of ignorant and brutalized human beings, under such superintendence, or under no superintendence at all, will continue to grow up, to fill our streets with squalor and misery, to people our gaols with guilt and degradation, and to draw down the manifest curse of Heaven upon our land. The authorities who neglect to educate moral beings as men, will find, when it is too late, that they have educated themselves as beasts; and, when the hour of retribution comes, we be unto that nation within whose bowels the army of lean human tigers shall begin to rage.

The state of education and the status of schoolmasters in Scotland, may therefore be philosophically explained in the well-known words of CICERO,—"*HONOS ALIT ARTES; omnesque incenduntur ad studia gloria; JACENTQUE EA SEMPER QUAE APUD QUOSQUE IMPROBANTUR.*" The office of a schoolmaster is not held in honour by the people of Scotland;—they offer no inducements;—they apply no incentives to young men of talent and ambition to affect that office; and the duties of the situation being laborious and irksome, it plainly follows, that multitudes of the stupid and the dull will only undertake it; and if, here and there, a brisk, active, lively fellow appear among the competitors for such lean dignity, it will only be because sheer necessity has driven him into the unwelcome rut; and because he has mettle enough to flatter himself that, to a man of his quality, it may be a short and easy journey, perhaps a sort of a triumphal procession, in a small way, from the school-house to the manse. Thus the talented pedagogue will treat the school as a wise traveller does an inn; the more he gets out of it, and the

less he gives into it, the better. And, accordingly, we find that the schoolmasters in Scotland are not a separate and independent body, with that *esprit du corps*, and spirit of just pride in their profession which they ought to have, and which they have in Germany; but nine-tenths of them are composed of men who either hope to be sublimated upwards into the church, or have been already thence precipitated in the shape of DREGS; while the remaining tenth may again be subdivided into ten parts, nine of which are composed of men who were from the beginning too stupid even for the hope of ascension into a church by no means remarkable for learning; so that there remains only the tenth of the tenth of the whole number composed of really vigorous and masculine spirits, who have, at an early period of their career, determined to devote their talents to the school, and not to the church, and to work with their whole soul, and therefore with God's blessing, in the noble but despised work of training the youthful mind. From this point of view all education reform must start. All parade of Normal schools* and Local Boards, and Inspectors, and Ministers of Public Instruction, will be in vain, unless the people in this country repent of their past depreciation of the most valuable of public services, and determine seriously that the schoolmaster shall be treated like a gentleman. There is no way of permanently elevating the social condition of the educator, and with that the quality of education, but by increasing the wages of the intellectual workman—by degrees, of course, but not too slowly—to double, treble, and, in many cases, even fourfold what it now is.† All talk, and all preaching, long columns of newspapers, and large articles in quarterly reviews, are mere big-blown, inane sophistry, till people are prepared to do this thing; to sacrifice a bottle of port wine, perhaps, and a silk-flowered vest, or other private gratification, for a grand object of Social Reform. The worship of MAMMON, the besetting sin of all mercantile communities, and the mean jealousy of taxation for public purposes thence arising, these are the first and the great hinderances in the way of improving Education. Overcome this by moral suasion, and with the voice of the gospel of LOVE thrilling the heart-strings of the popular soul, and you will quickly find yourself with elastic buoyancy overstriding even the auspicious bounds of the ancient adage, being practically taught by success, that a "deed well begun is more than half ended."

We recur now to the important matter first stated, the position of the ESTABLISHED CHURCH. This position we have stated in strong terms, as being one in which the statutory clergy are put forward in a most unfavourable aspect, as the organs of a machinery of manifest injustice, and the instruments of an indefensible usurpation. For not only do the religious ministers of a single

* See on this point, the admirable remarks in *The Quarterly Review*. October, p. 421.

† "At this hour, throughout the country, the great crying evil is the inadequacy of the stipends of schoolmasters."—*Quarterly Review*. October.

sect, under the Act 1803, still claim for themselves the exclusive superintendence of schools supported by the national funds for the benefit of the whole nation, but they insist, under the narrow provisions of the same Act, that the teachers in these schools shall be elected exclusively from their own body; in short, they have the present national schools almost as completely under their control, as they could have were these institutions the creatures of their own fathering, and supported by voluntary contributions from the chest of the ecclesiastical corporation. Now, the question is, in any general measures that shall be taken in Scotland for the improvement of the educational machinery, what position will the Church take? Will it come forward with a genuine spirit of citizenship and fraternization to co-operate with the government and the country in the common cause of popular intelligence? Or, basing its claims on the letter of the law and the associations of the past, rather than the realities of the present, will it stand aloof in uncommunicative distance and in the pride of self-sustained sufficiency? There are two motives that strongly prompt to this latter course: the little selfish pride which belongs to all corporations invested with exclusive privileges; and the love of power so peculiarly characteristic of ecclesiastical corporations. It must be considered, also, that the unhappy position in which the Church now stands with regard to education, was not altogether of its own seeking. The Act 1803, indeed, with its selfish exclusion of all the dissenting bodies then existing, must be regarded as in all its sections as sufficiently characteristic of its authors; and to them only—the then established clergy and the landlords—must its vices and its virtues—whatever these are—be ascribed. But the startling fact of the DISRUPTION, which now, for the first time, has brought the imperfections of that Act into prominent public notice, was not created by the statutory clergy; they stood rather passive than active in the matter; and, however we may blame the foolhardiness of the man who first brought the sharp spear of the law into collision with the bristling spines of the Veto-act, we cannot in any charitable judgment say that the lamentable events which followed were in any sense caused by the Established clergy. If the Disruption is to be viewed at all as the work of the churchmen, the philosophic eye must rather behold in it the mysterious retribution for past omissions, than the palpable castigation of any present offence. We must therefore be prepared to judge with all possible leniency any marks of bigotry and exclusiveness which the General Assembly may display in reference to National Education; for it is but rational that that body should still fondly cling to the substance of that domination of which it is invested with the parade; honestly convinced, (for how weak a thing is human logic!) that the lordly superiority which it has for centuries enjoyed by the law of man, it holds now, and shall hold for ever, by the law of Nature, and by the will of God. All this must be considered; but still the fact of the anomalous and unjusti-

fiable position of the Church, in the matter of schools remains, and must be dealt with seriously both by the church and by the country. As for the Establishment, if it wishes to gain a great moral victory which shall outshine even that glorious one which was gained by the self-denying enthusiasm of the Free Church, it has only, overcoming the strong suggestions of corporate selfishness and sacerdotal pride, to cast itself boldly on the stream of social improvement, and to lead the van of popular progress, under the banners of HUMANITY and CHRISTIANITY. But if they shall not adopt this generous course, and the evil genius of corporations and churches shall prevail, then the people must consider for themselves which of two courses they will take; whether to wrest the present National Schools from the Establishment by force; or to submit in this point to an abstract wrong for the attaining of a concrete good; and, leaving the Church to its own counsels, proceed to erect schools for the other half of the nation, on a more large and liberal scale. For the first method of procedure, justice and combativeness strongly plead; nevertheless it ought to be and must be a very serious consideration to the people of Scotland, whether they will enter into an internecine war, and fight a pitched battle with the Church Establishment upon this question; for, though much weakened latterly, this body is by no means without strength; and, when contending for educational despotism, with the landed aristocracy as an ally, is sure to fight hard. At present, the national schools of Scotland are altogether in the hands of the landlords and the churchmen; and nothing but a firm array of the united Dissenting interest and the ten pounders, can triumphantly break down this phalanx. It is the business of these parties to consider whether they can efficiently co-operate for the achievement of such a victory. Unquestionably no object more worthy could occupy the concentrated energies of the popular mind. But for one, I much doubt its practicability, and I grudge much the loss both of peace and of time which the fighting of this grand social battle would occasion. So far, therefore, as my voice may be of any influence with you, my fellow-countrymen, I give my vote not doubtingly on the side of peace. Let the parochial schools be allowed to remain in the hands of the Establishment, and henceforth cease to be looked upon in any other sense than what the churchman shall have made them, *viz.*, the *primary schools of a sect*. So far as they teach the children of that sect, they give education to one half of the nation, of a quality as good as the clerical wit and the rivalry with similar institutions can make it. For the other half of the nation the national council may consult as follows.

The Free Church and the other Dissenters must be requested to state their opinion distinctly as to which of the following three schemes they will prefer: (I.) A scheme of national education, purely secular, such as that which exists in Holland, and which has been proposed by Dr. Hook for England. In this scheme RELIGION has no place &

separate subject of instruction ; it being considered more expedient by the advocates of this system to leave religious education altogether to church and family influences, and to the indirect influence (which no system can exclude,) of pious teachers in the secular department. (II.) A scheme of educational Co-OPERATION, in which religion shall be included as a special subject of instruction, proceeding upon the common ground of that "evangelical theology" which is the common faith of all religious parties in Scotland, except the Unitarians and the Roman Catholics. (III.) A scheme of educational ISOLATION, in which each party, or association of parties, shall have its own school, supported by its own funds, taught by its own teachers, and maintained exclusively for its own purposes ; while the nation shall contribute only in an accessory way, and in the shape of help and supplement to the original foundation. With regard to these three plans, it is plain that the two first only involve a plan of what may properly be termed national education ; the third is only added if it should turn out that neither of the two former are practicable. Let us look at each plan separately. A single glance, to one who knows the state of religious parties in Scotland, will suffice.

The merits of the first plan are very great, and have been often set forth by large-hearted and philanthropic men, who have been deeply penetrated with the feeling, that religious education in separate schools does not tend so much to open the mind to an expansive Christian piety, as to fence it round with the narrow prickly hedge of sectarian bigotry. Besides, in a religious country like Scotland, there is not the slightest fear that the peculiar doctrines of Calvinism would not be enforced at home, and from the pulpit, though they were not the subject of special prelection by a man with a ferula in his hand. It is also certain that though the theology of sects were expressly excluded from the national schools, the anti-sectarian piety of the Christian religion is not thus, and cannot on any system be excluded from the texts of the national schoolmasters ; and all that is most elevating and most humanizing in the religion of the Cross, may be sensibly felt, and practically developed, even where there is no formal conning over, or commenting on the dogmatic propositions of a catechism.* These considerations speak largely in favour of the first plan ; but it is in vain so far as I know the people of Scotland, to urge them, on this point. *They have always had the religion of the Shorter Catechism intimately combined with the system of primary popular instruction, and they will always have it.* Nor does this appear to be in any wise an unreasonable predilection. All men who have any religion at all, must maintain that

religious knowledge is not a thing like osteology or entomology, which a man may conveniently know, and may without inconvenience ignore ; but religion, to all who have it, is at once the keystone of their intellectual system, and the atmosphere of their moral life. All pious men therefore agree, that religion in some shape or other *must* be mixed up with Education ; only some men called Latitudinarians, and (in America) "Liberal Christians," desire especially that those elements of religion should be taught in schools, which are most large and most general ; while others of a more strict class do not conceive that even the moral part of Christianity, which all agree in accepting as an Ideal, can be communicated to the young mind unless in intimate combination with certain theological doctrines. Now the people of Scotland, as a body, are decidedly of this latter conviction ; the Free Church especially, and the other "Evangelical" Dissenters, are of opinion, that unless combined and amalgamated with the theological doctrines of the Shorter Catechism, the gospel of Christ cannot efficiently form a part of popular instruction in a public school. It is needless for me, or for any other person, to say that we consider this a one-eyed wisdom, and a narrow-minded conceit ; it stands before the legislator a fixed idea, and a national conviction, if ever there was one, and cannot be disregarded. There remains, therefore, only that we argue the point between the second plan and the third, according to both of which the religion of the Shorter Catechism is an essential element ; and with regard to the preference to be given to them, I can only say to the people, ponder you ! for it is manifest that no government will endeavour to force co-operation in educational matters upon powerful religious parties in this country, if they are obstinately, and, allow me to say, insensibly bent upon perfect isolation. How little in religious affairs can be achieved by mere brute force from above, and shutting the eyes of statesmanship to the power of popular opinion, the late Disruption has too evidently declared. You, therefore, the Free Churchmen, and the other Dissenters, must deliberate seriously, and make up your minds, as before God, in this most important matter. Whether will you combine together like reasonable men, and give your friendly aid to a friendly disposed government for the construction of common schools *on the basis of the Shorter Catechism*, or (if you will be more rational still,) *on the basis of the Apostles Creed*, for all parties ; † or will you go on, as some of you seem inclined to do, in a career of lofty isolation and haughty repulsiveness helping no man, and by no man helped ? For some of you, are even so far gone, I have heard it whispered, in the pride of self-dependent action, that you will even spurn

* I crave particular attention to what is here stated. Nothing can be more fearful in words, and more unmeaning in reality than the common war cry of a "godless education." Where there is a godly schoolmaster there never can be a godless education. The last number of the *Quarterly Review*, in an article full of good feeling and good sense, asks, "If the state school does not teach religion, may it not teach religiousness ? Can the religious school, or does it ordinarily, and effectively do more ?"

† This is the system proposed for England by a writer in *Fraser's Magazine*, September. The *Quarterly Review* - October has decared for Dr. Hook's plan.

any interference of government in education when it comes in the modest and unassuming shape of my third plan, that is to say, of OCCASIONAL HELP, and SUPPLEMENTAL SUCCOUR; for this, you allege, so curious is your casuistry, would be "to encourage the principle of mixed endowments!!" "QUOUSQUE TANDEM?" How many of you are come to this point? I hope only a very few. For, if there are many infected with such madness, these pages are written in vain.

We conclude therefore thus. Let the Free Churchmen, and the other Dissenters make up their minds to a combined system of educational co-operation for the whole of Scotland, except the self-isolated Establishment, on a common religious basis, if it be possible; or if this, by reason of their miserable strifes and jealousies, their mean suspicions and soaring sacerdotal pride, be not possible, then let them at least agree, in their isolated sectarianism, to receive such aid from the public purse, as shall by degrees raise the schoolmaster into the prospect of that gentlemanly eminence which we have pointed out. For who can believe that the Free Church, with all its fire and all its energy—which no man admires more than I do—can, with its own unassisted exertions, at once keep up the Sustentation Fund for the Church, at a rising altitude (for it ought to rise) and maintain a whole phalanx of separate schoolmasters who shall be scholars, and look like gentlemen? I am ready to believe much; I have in general great faith in human nature; but I cannot believe this. Let us now consider shortly the machinery by which these educational principles once settled, a well-regulated advance in the social status of the schoolmaster may take place.

The great defect of the present machinery of Educational Superintendence, under the act 1803, is, that it throws the onerous and responsible duties of school direction on parties who are only indirectly intrusted in scholastic matters, and who, if they are conscientious in the discharge of their other duties, can never afford to give the subject of education any thing beyond a passing glance. These parties are the churchmen and the landlords, or, we should rather say, the landlords' factors; for the men of property in Scotland being in many cases either Episcopalians, or absentees, or both, secured to themselves the privileges of voting in Educational matters by *proxy* (§. 22. of the act,) thus handing over the school patronage of the country to any self-educated jobbing attorney whom they might find it convenient to depute for the gathering in of their rents. In opposition to this loose and most inadequate method of doing public business, a satisfactory system of National Education, whether acting by internal co-operation, or, by external help, must be provided with an appropriate machinery of Local Boards, of which certain official persons specially devoted to the work of school superintendence shall be necessary members. In other words, all Scotland must be divided into a certain number of Educational districts, composed of two or three counties according to the

population; each of which districts shall be provided with an INSPECTOR, who, besides making periodical rounds of school visitation, shall be a constant member of the Local Board of Education to whose district he belongs. Associated with this inspector, there shall be attached to each district two or three gentlemen of high talents and finished Education, in the capacity of literary and scientific EXAMINERS. These members of the Board ought to be paid functionaries of the state, or of the district—for the continental phantom of centralization need not haunt us; and for the rest of its equipment, there must be a certain number of the clergy of the different denominations, elected by their several Presbyteries, to represent religion, and a certain number of the laity, elected by the Town Council, and by the Commissioners of supply, (or the Ten Pounders in each county? or the Sheriff?) to represent the laity. I have no space to enter into details: but the principles on which such a board should be constructed are plain enough; a combination of professional, clerical, and popular interests for the promotion of popular intelligence by an organization according to districts. The superiority of a board so constituted directly for Educational purposes, above the merely accessory superintendence of exclusive parties established by the present law, need not be pointed out to any mind that is in earnest about these matters. It will be the duty of the Inspectors constantly to report to the Board, what districts stand in need of new schools, and what schools at present existing are well or ill-taught, meagrely or sufficiently furnished with the necessary apparatus of good teaching, and so forth. It will be the duty of the Examiners to take all candidates for the office of teacher upon public trial in the several branches of a liberal Education, and to give or refuse each applicant a qualification to teach in the National Schools, according to his merits; also to take on trial all schoolmasters already in office, who are making claim for an increase of salary, the increase to be given, on the Examiner and Inspector's report, according to certain fixed ratios in a rising scale, under the direction of the Board.* I would also give the patronage of all vacant schools to the districtal boards; and recommend earnestly that all appointments should be made by comparative trial, and not by interested application. These are merely rude hints and rough projections; but it is not the details of the machinery, according to my conviction, in which the difficulty lies; if there be plenty of popular steam blowing in the right direction, and wise enough to confine itself within the due cylinder and pipes, the wheels and paddles are of the easiest construction. You will find a model of the whole machine in Prussia, or Holland, ready made for your inspection; with the head-piece of CENTRALIZATION cut off, and LOCAL PATRONAGES substituted in its place, it will suit our most

* A system of this kind already exists in Aberdeenshire, and the two adjoining counties, under the beneficial operation of the DICK BRUZZER.

jealous popular meridian admirably, I have no doubt; only you must not stand with your arms akimbo, good countrymen, and cry out to the government, GIVE, GIVE! You must come to the government with money in your hands, as the men do who make railways, saying to the government, Do, Do; we are determined that this thing shall be DONE. When I say that you must come to the government with money in your hands, I mean that you must come prepared, if the government either cannot or will not do the thing out of any general national fund already existing, to do it yourselves under government sanction and disposition, by the imposition of a districtal tax for this very purpose, of elevating the status of the schoolmaster. Do, as a nation, and as parts of a nation, what the Free Church does, by assemblies and by synods by presbyteries, and by parishes. There is only one great power by which great social changes can be effected, and that is MORAL ENTHUSIASM; for that implies FAITH; faith which, with an elastic and buoyant energy truly divine, will at one bound overleap all those mighty mountains of difficulty which the craven imagination of faithlessness and fear, and the idol-worship of Mammon, are ever busy to create.

One question only remains, with regard to the Local Boards, and it is this,—Shall we admit the Established clergy into them, or shall we not? To this question I answer, in the first place, most assuredly not; these men stand self-excluded from any such scheme of co-operation as we suppose; they wish to sit apart, and lord it, without restriction, over the old parochial schools, which, to the hurt of justice, yet for the sake of peace, we have conceded to them. Let them ever be filled with the fruits of their own exclusiveness. But we should by no means cherish towards them a revengeful and vindictive spirit. This were equally impolitic and unchristian. We are willing to concede to them, also, the benefit of the new general system of national education, even while they refuse co-operation with us, and wrongously usurp possession of our original national

schools; we are willing to extend towards them, even in their state of selfish isolation in which they stand, the helping hand and the supplementary boon, provided they acknowledge the authority of the National Board, receive the visits of the National Inspectors, and allow their schoolmasters to stand or fall by the decision of the National Examiners. On this condition, it were but reasonable that the Established Church should have her representatives in the districtal boards; and we are not without hopes that, after the present unhappy acidities shall have been sweetened down, and the experiment of scholastic improvement by a systematic educational machinery fairly tried, the statutory clergy also will lend a sane ear to reason; and no churchman shall think it a sacrifice, in the great cause of popular instruction, to call a Dissenting fellow-christian brother. Thus, much for the primary schools; we shall now say a few words on a no less important matter—THE UNIVERSITIES.

The academical institutions of Scotland, while in respect of breadth and compass, and popular sympathy, they are far superior to those of England, do, in point of scientific and literary elevation, by the admission of all who know any thing, about these matters, stand at the lowest grade known in Europe; are, in fact, in many of their classes, no UNIVERSITIES at all, in the sense in which that word is generally understood, but mere schools, and schools of a very bad, irregular, and inefficient description. All people may not be sensible of this, but it is only too true; it stands written in legible characters, to all who will read them, in the nature of the thing itself, and in the evidence given by the Professors in person, before the University Commission of 1826. The plain and undeniable fact is, that there are in many districts of Scotland no good Gymnasias, or upper schools, as there are in Germany, and in all countries where a well-regulated system of education exists;* and the consequence is, that a practice very generally prevails that raw and untutored lads of all descriptions, without any effective check

* See, on this vital point, a pamphlet entitled "GYMNASIA, OR, INTERMEDIATE INSTITUTIONS," by AL. ANDERSON, Minister of the Free Church, Old Aberdeen.—Edinburgh, 1846,—from which valuable brochure I am proud to extract the testimony of that truly great and good man, DR. CHALMERS, given twenty years ago—for the evil is an old one—most distinctly, and, I hope, in respect of good, to be prophetically, in the following words:—"The radical error of our system lies in the too early admittance of our youth to universities. Generally speaking, whether we look to their age or to their acquisitions, they are too soon translated from the pedagogy of a school to the more liberal discipline of a college. The change wanted (and on it every desirable improvement could be easily suspended) is, that a far higher than their present average scholarship should be exacted from them ere they are admissible as students. As it is, we pass a great deal too early from the treatment of them as boys to the treatment of them as men. In the majority of cases they take their departure from the grammar school without even the first elements of Greek, and without being able to translate extemporaneously the easiest of our Latin authors. It would be well, we repeat, if, ere they could be received into a college for any professional object, they had a far higher practical acquaintance with both languages; and if, by their tried and ascertained exertions in the work of translation, they should evince both that they have a large command of vocables, and that they are thoroughly grounded in syntax and grammar. But, for this purpose, it seems absolutely indispensable that the period of their boyhood, with its appropriate drudgeries, should be considerably extended. They should be kept at least two or three years longer at drill; whereas at present they are handed over to the professor before the schoolmaster has finished his work upon them; and, by the existing methods of our university tuition, the one is in the worst possible circumstances for executing what the other has left undone. All the vigour and vigilance that can possibly be put forth from the academic chair never will replace the incessant task-work, the close and daily examinations of the school-room. What should be done is, that ere the university course shall commence, the scholastic course, instead of being cut short, as it now is, should be allowed to attain its proper and adequate completion. It is assuredly in the rudimental part of education that we are defective; and it is in this that we are so much excelled by our southern neighbours. We are weak throughout, because weak radically. A failure at the root is sure to be indicated by a general sickness—a lack of strength and stamina, even in spite of that gray and gorgeous efflorescence which disguises the frailty that is underneath. The characteristic freedom, exuberance, and activity of our college system, we hope will remain unchecked and untrammelled; but certain it is, that these would yield a produce far more enduring, were they grafted on the deep and well-laid foundation of English scholarship.

† At Berlin there are institutions termed Gymnasias, of intermediate rank, in point of education, between our high schools and colleges, and through which the students have to pass in their way to that higher order of education which they receive

in the shape of entrance examination, * are drafted immediately from the meagre parochial school into the first Humanity and first Greek classes, where they expect and demand that the Professor shall perform the office of upper-schoolmaster, to perfect them in the beggarly elements of Latin grammar, and to furnish the empty shelves of their brain for the , with a few meagre scraps of ancient geography and history—perhaps not even that. What a miserable limbo of crudeness, puerility, and stupidity, begotten out of these elements, constitutes that chaotic, unmeaning thing, called a Humanity class in Scotland, not the teachers only all tell, but the taught. If there be a thing in the public and social order of this country disgraceful to the national intellect, and discreditable in the extreme, it is this. It stands upon record, in the words of Professor PILLANS, spoken before the University Commission, that “*the more learning and erudition a professorial prælection in a Humanity class in Scotland displays, the less chance is there of it doing any good;*” and this witness is true. To discourse curiously on the merits of Latin poets and philosophers, to discuss profoundly the more critical points of Roman history, and the philosophy of Niebuhr, before such a motley assortment of raw boys as constitute a majority of the Humanity classes in a Scotch university, were mere insanity. I was indeed advised by an experienced and very successful teacher in our university, when I was first appointed here, not to try lecturing at all in my class; and I have ascertained, by experiment, that it is only a very peculiar and puerile sort of lecturing of which the majority are capable. Nor is it in Latin only that this stamp of elementary mediocrity attaches itself to Scottish university education. The lessons given by the Professor of Greek are even more disgracefully rudimentary; and the mathematical classes (in Aberdeen, at least) are nothing better. In other parts of Europe it has, since the foundation of the University of Paris in the twelfth century, been understood, that university education, as the highest in the intellectual ladder, is intended to put the architrave and the cornice on the scholastic pile: to Scotland only has been reserved the shame of making her universities serve the purpose of ill-assorted schools, and forcing her learned professors systematically to dwindle down into the stature of elementary drill-masters. All this, I repeat, stands upon record these twenty summers now, before the assembled parliamentary wisdom of the nation, and yet NOTHING HAS BEEN DONE. I

appeal to your generosity, people of Scotland; is this system of academical palsy and prostration to remain for ever, or will you not say with one single word, IT SHALL CEASE? Where, I ask, is the difficulty? Without your command we, the professors, cannot shut our doors upon the shoals of shallow younglings that settle themselves prematurely on our benches. You appoint us teachers of ingenuous youth, and you say that we shall be remunerated for our pedagogic pains principally, and in some cases exclusively, by the fees paid by those who attend our ministrations; and can you expect that, without further ado, we shall refuse admission peremptorily to the scores of unprepared tyros whom you send us, and say cavalierly, *BEGONE—procul, O procul este, profani! we will have neither you nor your fees?* To demand this were the most preposterous absurdity. It is *your* business, people of Scotland, to prepare the raw youths for academical education; and ours then—but only then—to reject them, if they come not sufficiently prepared. These things are done in despot-ridden Prussia; shall a FREE PEOPLE not be able to touch an ounce where a tyrant lifts a ton? I say, therefore, Do the thing which the circumstances require, and let us have done with this degradation for ever. Send your Inspector round the country, and let him inform you in what parts of Scotland there already exist sufficient upper schools for preparatory education, (for there are good academies in many places,) and in what cases these do not exist. These blanks it must be the instant duty of the Government, or of the Central Board of Education for Scotland, acting as the organ of Government, to supply; and wherever this is done, the same public authority must pass a general academical ordinance, that no student shall enter any initiatory class of a Scottish university without having proved a fit amount of preparatory study, before scientific and literary examiners, *not being professors*, for that purpose specially appointed. These two things you must do, and do instantly; for the evil is rife. I am really astounded, as matters now stand, to mention to any intelligent foreigner who asks me, how the Humanity and Greek classes, in a Scottish university, are taught. I never do so, certainly, without a special apology and a blush.

Thus much for the necessary elevation of our academical starting point. Concerning the enlargement and extension of our curriculum, much might be said; but it is not in the power of the people of Scotland, without the zealous co-opera-

from the faculty professors. In England, too, young men receive a far higher preparation for the university at the public schools. Now, the thing wanted for Scotland is just some apparatus of equivalent power either to the gymnasia of Prussia, or to the public schools of England; for, unquestionably, the great defect of our system is, that our youth, by quitting too soon the schoolboy for the student, have not had such thorough exercise and training as is desirable in what we again term the gymnastics of education.”

Again, p. 53, sect. 24: “It is certainly desirable that a professor should be placed above the reach of a temptation so humiliating as that of stepping down from a higher to a lower walk in science, for the purpose of there meeting with a proper number of students. Rather, if necessary, let a greater number of stepping-stones be provided, by which they may be helped upward to his level, than that he should let down his efforts, and waste himself on such lessons as are merely popular and elementary. In other words, let the system of education in schools be extended, and a far higher scholarship exacted from all who propose to enter within the limits of a college. There should be as great a distinction between the work of a university and that of a school, as there is between manhood and boyhood.”—*Dr. Chalmers' Works*, vol. 17, p. 75.

* There is something of the kind in the Aberdeen colleges; but it is as a mere drop in the bucket, and cannot alter the system, as Dr. Chalmers says, *radically* vicious. It is the PEOPLE, not the PROFESSORS, that can put the axe to the root of this monstrous evil.

tion of the different learned corporations of the country—of the lawyers, the physicians, and the church—to do much in extending and improving the regular course of education at present practised in the universities. You may indeed appoint new professorships, or more liberally endow old ones, but unless your efforts are seconded by the different bodies that are, or ought to be, in a special sense learned, you will have thrown away your money, and your professor will be found lecturing to empty benches, as is the practice in Oxford. I call, therefore, on these corporations, as they value their own professional character, and the intellectual status of Scotland, to lend the curriculum of arts a helping hand in this matter; and the suggestions I have to make, in the view of some such help being proffered, are concisely indicated as follows. There should exist in all our universities,—

I. A class of English Literature and practical Rhetoric, embracing, as an adjunct, the art of elegant reading and recitation, made imperative for attaining the highest degree in all the learned professions, and for all students of theology and law without distinction.

II. A class of Civil History, Constitutional History, and Parliamentary Law, and made imperative on all students of Law, at least such as aspire to legal honours and offices, and also on all students whatsoever who take the highest degree, either in arts or in any of the faculties.

III. A professorship of the Teutonic, and a professorship of the Romanesque Languages. A knowledge of the French Language should be a necessary qualification in all students who take the lowest academical degree; while those who take the highest degree should be able to show a fair knowledge of German or Italian, in the option of the candidate.

IV. The Natural Sciences, especially Natural History, strictly so called, or (in the option of the student) Chemistry, should be made an essential part of the common curriculum of arts in all the universities. And here let me be excused if I state with a certain feeling of pride an academical fact, of which many persons even in Scotland may not be aware, viz.: that in the two universities of Aberdeen these beneficial arrangements with regard to the Natural Sciences already exist, and operate most beneficially. Neither need I remark, that a knowledge of these sciences is of vastly more importance to the furnishing of the youthful mind than the meagre account of Greek and Latin vocables and grammatical formulas, which we in Scotland dignify with the title of Classical Literature. Classics, if they are meant truly to enrich and to expand the mind, must go beyond those "grammatic flats and shallows" of which Milton speaks, and learn to swim buoyantly upon the wide ocean of "divine philosophy;" otherwise the classical master merely breaks the young boy's teeth with cracking empty skulls, as is not unfrequent in Scotland, or the gray-haired scholar, as in Oxford, is found gravely occupying himself with the piling of philological card-castles. The study of dead words, without the constant companionship of living things, necessarily results in

pedantry. Of this evil, that great academic portal, Oxford, has produced, and is perhaps even now producing, instances enough.

Let these examples be sufficient to show how easily our curriculum of arts might be improved and extended, in a manner that would at once cut off a little of scholastic pedantry that still clings to us, and bring us into a more living connexion with the active mind of the age. Let us now cast a glance on the condition of the three learned faculties. In the first place, THEOLOGY has long been in such a state of prostration, that it is impossible to conceive the Scottish Church (whatever be its other good qualities) becoming, in the ordinary course of things, more unlearned than it has been. There is this one consolation to those who are in the lowest depth, that they cannot fall lower; they must rise. The arrangements for the study of Theology in the universities has long been of the very worst kind; and the Church has shown, so far as plain man can see, a most culpable neglect in allowing matters to continue so long as they are. In this city of Aberdeen, for example, they still continue to jog on loosely with a Divinity Session of three months, conducted by two separate sets of professors, who have no connexion with each other's doings, and between whom the raw tyros are bandied about like an electric pith-ball between two metallic plates, without law and without plan. Why does the Church permit such a state of things to continue? For it is the Church, and the members of the Church, to whom we must appeal in all questions pertaining to the reform of the Theological Faculty in the universities,—they who are so extremely forward to intermeddle with our affairs, being of all mortals the most irritable when a stranger attempts to intermeddle with them. There ought to be four distinct Professors of Theology in each university: a Professor of Systematic Theology, a Professor of Biblical Criticism, a Professor of Church History, and a Professor of Oriental Languages; and these men ought, whether by fees or salary, to be remunerated in such a style as shall at least pay the cost of books, of living, and of midnight oil, to the persons who shall devote themselves to these labours and abstruse studies. There are no bishoprics in Scotland: so much the better furnished ought our universities to be with quiet seats, where time spared from the distracting duties of parochial superintendence, and from the noisy skirmishings of church-courts, might be devoted to those profound and comprehensive inquiries, without which Theology will seldom be found unassociated with scholasticism, and piety seen altogether disjoined from bigotry. But the facts are all otherwise. Truly empty-handed friends have ye been to me! may the Church of Scotland say to her patrons. So miserable indeed are the endowments of many Divinity Chairs in Scotland, that in Marischal College alone we have three, concerning which, as often as they are vacant, the question is not, *Who is worthy of them?* but, *Who can afford to take them?* *EX UNO DISÆ OMNES.* Nothing more beggarly and wretched than the Theological furniture of Scottish universities

can be conceived. Let the Church look seriously to her academical condition in these days. We do not live in times for trifling. And let her look to herself only for aid, taking an example in this from the heroic conduct of the Free Church. It is impossible that the public money should be lavished partially upon one sect; and that a sect that never ceases to urge the most preposterous claims of exclusive right to lord it over all the educational institutions of the country, as if they were her own private property.

On the state of the MEDICAL FACULTY in Scotland, as that subject has been so recently before the public, I shall only make three brief remarks. (1.) That of all the learned professions, the Medical is that which is most apt to degenerate into a mere trade, withal a very pernicious trade, unless those who compose it receive a large and liberal education, and are early accustomed to mingle human and philosophical, with purely professional studies. It is necessary, therefore, that the degrees of M.D. should not be conferred upon such merely professional examinations, and so cheap as is the case at present. (2.) It is most unjust that men who have received a finished Medical Education in Scotland, should have the professional career blocked up and obstructed by such selfish claims and mean practices as are laid to the charge of the English Apothecaries. And (3.) I remark, that the failure of Sir James Graham's Medical Bill, should teach you, the people of Scotland, and also the people of England, that it is your duty to spare an hour now and then from your engrossing mercantile pursuits, and devote it to the study of those professional abuses, which exists largely in this land of corporations, but which professional Reformers, unassisted, have very seldom strength to remove. All the hope of popular progress lies in you, the people. Though Martin Luther was a monk, it is very seldom that priests, physicians, lawyers, or professors, have virtue to reform themselves, or even wisdom to know their own true interests.

Shall I now say a word about the academical condition of the ADVOCATES, a body of men of whose high literary and scientific standing, Scotland is so justly proud?—If my purpose in these pages were to indulge in eulogistic descant, this were the place for it: and as for censure, though I might draw a sufficiently black picture by contrasting the formal academical studies of a Prussian lawyer or statesman, with those of a Scottish barrister, yet, in practice, this great evil is rendered comparatively harmless by the fact that the law is that profession by way of excellence, where—in spite of a little political jobbing and favouritism—intellectual merit is most readily acknowledged; where merit in the long run, if it can hold out, is sure to rise, and where merit only in the general case can rise. This peculiarity of the profession in a great measure redeems the sad deficiency in imperative preparatory training which confessedly exists. And yet perhaps there is a fault in the introductory process which that learned body might do well to take into serious consideration. I have already suggested that the History class

should be rendered imperative on all students of Law, and I see great advantage also in saying that whatever the terms be of admission into the general body, all those who receive official appointments, and are intrusted with important public functions, should be required to produce certificates of having attended certain classes, and of having passed through a certain practical training. In general, every thing should be done to keep up that high character for literary superiority which has so long been the characteristic of the bar, and to repress that dangerous tendency which the law, in this very Utilitarian corner of the world, has, of degenerating altogether from a scientific art and an artful science, into a mere trade. I believe it is an admitted fact, that philosophical or speculative Law stands at a low ebb in Scotland; and that in respect of historical learning and research, our Scottish professors of juridical science, will hardly bear a comparison with the Germans.—But who can compete with them?

And now fellow-countrymen, after having followed me patiently while attempting a rapid bird's-eye view, of what MILTON calls "the substance of good things and arts in due order," as they are marshalled in our academical curricula, perhaps your ears are eager for the close of these protracted strictures. But I have yet shortly to direct your attention to a few points in a practical view, not less important to the cause of learning, than what I have already touched. Your kind patience, however, thus far conceded, shall be a warning to me to be brief.—First, a few words on,—

(I.) On the external supports and incitements of learning in Scotland,—On BURSARIES, SCHOLARSHIPS, and PROFESSORS' SALARIES.

Scotland has too many petty bursaries in some of her Universities — as here in Aberdeen, where fully the half of my students are free — and too few scholarships in all. The superabundance of petty bursaries acts as an artificial stimulant in bringing poor talentless lads from the plough who have no vocation for academical study; and the manner in which bursaries are conferred on the sons of the poor and the rich without distinction, encourages selfish and indifferent parents in the pernicious idea that they have a claim on the country for the free education of their sons. The bribe of free education acts also most noxiously in keeping down the Universities to that level of mere schools where their classes in arts now stand; for parents in a mercantile place like Aberdeen, are naturally eager to push their sons on to the portal of business as soon as possible, and the Universities affording a certain routine of education gratis, these persons naturally prefer this form of academical learning, to a more suitable education in the upper classes of a good commercial school, for which they must pay. Our many bursaries, in Aberdeen, are, in this way, the golden clogs that keep us eternally in the mire. To remedy this evil, the bursaries must either be massed, every two into one, and given only to lads *who are both poor and talented*; or the smaller ones must be transferred to the schools; *for in the schools many of the grown boys that in Scotland*

are sent to the *Humanity class*, ought to remain, and never enter the walls of a *University*, which their presence degrades, and for whose atmosphere they are altogether unfit. I request your particular attention to this. I am anxious by iteration to impress this upon you. The root of our academical corruption lies here, that we make our junior classes in the University perform the incompatible functions that in well-regulated Educational systems, are performed by universities, by gymnasia, and by commercial schools; and the small bursaries act as a morbid stimulant to the disease. Then as to scholarships; it is manifest that while our superfluity of small bursaries induces not a few to study who have no vocation, our deficiency of scholarship forces those who have a decided vocation, to starve. If Scotland will have learning thrive, she must show learning some encouragement, and the most efficient method of giving this encouragement, is to furnish each University with a competent number of scholarships or fellowships, to be held for a certain term of years, and of sufficient amount to enable a studious youth to pursue his erudite meditations, without constant alarms from the region of the stomach, and without having the face grinded, and the brain withered by the constant vexation of teaching others in those years when a hopeful youth ought to be chiefly employed in teaching himself. I would humbly suggest to your consideration the propriety of attaching to every class in every university of Scotland, at least one scholarship of £100 a-year, for three years; the holder to act regularly in the capacity of tutor to the professor to whose class he is attached. An arrangement of this kind would enable a Scottish chair to unite the virtues of the professorial or lecturing, and the tutorial or drilling system, in a manner approaching as nearly to perfection as the nature of human infirmity admits. Lastly on his head: Professors' chairs are incitements to learning; and the better they are endowed within reasonable bounds, the stronger are the excitements, and the more beneficial are the effects. I do not enlarge on this point, because it might seem bad taste in me, who am a party directly concerned, to do so; but you must be aware, that in this world every thing has its price except virtue and poetry; these, indeed, are too good for the market; but if you wish talent in your universities, you must pay for it, and if you wish for high talent, you must pay high for it. If you consider the value of money, and the habits of living in this country, a country in which, as some wise man said, "poverty is a crime," you will perhaps think I am striking by no means an immodest estimate when I say that the emoluments (I do not say salary) of a gentleman holding the rank of a professor in Scotland, should be £800 a-year in Edinburgh, and £500 in St. Andrews or Aberdeen. How far this standard is from being reached or even approached in all our Scottish universities except Glasgow, I shall not vex your ears by articulately declaring. Certain it is that there are very few situations of academical trust in Scotland, which the head-master of

a common English school could afford to take without a great sacrifice.

(II.) Some persons, when pressed with the argument that the Scottish Professors are shabbily paid, have been forward to remark, that these functionaries are paid well enough for all the work they do; after five or six months' labour, having the remainder of the year altogether at their own discretion. Now, I honestly admit, that there is reason in this argument as the case stands; but there is no reason why it should so stand. The short duration of the session is one of our most clamant Academical evils, which must peremptorily be corrected. The present immoderate length of vacation is a bad thing equally for students and professors: for students, because long vacancies are unfavourable to continued study;* to the professors, because they are apt to get out of harness, and become habitually idle, or occupy themselves, idly, with other matters. The German professors, who are the most learned, and laborious race of thinkers in Europe, lecture eight months in the year, and publish octavo upon octavo of the most learned matter besides. We must impitate them in this: and to a winter session of five months, after a month's intermission, add a summer session of three months. Some persons, wise only in negotiations, will tell you, perhaps, that such a prolongation of the season for academic work is impossible. But a phantasmal fear is most fitly answered by a conconcorate fact. *We have tried the Summer Session in Aberdeen partially, and have succeeded.* Without any preparation, parade, or extraordinary inducement of any kind, my colleague, Dr. Brown, taught a Greek class last summer for three months in Marischal College, with an attendance full equal to half the winter roll; and if this amount of public support could be achieved at the first trial, and under no favourable auspices, what might not be done, were our University authorities, and the Legislature, the three learned professors, and the public, to set themselves vigorously to work conjointly for the achievement of so obvious an academical improvement? There is in fact no obstacle in the way of a prosperous summer session, so far as I can discover, but INDIFFERENCE and LAZINESS on the part of some, or all of the parties concerned. To the slothful man every yelping cur is a lion in the streets; the alpha and the omega of whose wisdom is this—
Let us DO NOTHING.

(III.) Concerning ACADEMICAL DEGREES, or a WANT OF FAITH, I shall merely remark this,—that they are at present of little or no value in Scotland, not by the fault of the Universities mainly, but in a great measure by the fault of the public, or rather of the learned bodies who do not make any academical degrees in arts necessary for admission into their corporation. This is another among the many proofs these pages contain of the utter want of plan, meaning, and consistency in our scholastic and academical arrangements. Every educational phenomenon with us, partakes more of the nature of

* MILTON, in his eloquent letter to Hartley, a work full of the soundest educational philosophy, complains of "our too oft IDLE vacancies given both to schools and universities."

a half-digested crude mass, and a huddled conglomerate, than of a homogeneous organism, and a well-proportioned pile.

IV. Some persons have expressed serious apprehensions that, were the views set forth in this paper, with regard to GYMNASIA or UPPER SCHOOLS, carried into effect, our classes would be seriously injured. Scotland, they imagine, is too poor a country to support both Gymnasias and Universities; and the peopling of the one must be instantaneously followed by the depopulation of the other. Now, I do not hesitate to avow that it is my object, and must be the object of every Academical Reformer, to *reject from our present initiatory classes, a certain proportion of the present occupants of the academical benches.* I am bent with decision upon this, that a University shall be a University, and not an elementary school; and if the effect of carrying this fundamental proposition into effect shall be to diminish seriously the number of our present students, (which effect, however, is not likely to follow to the extent apprehended, as, under an improved system, there will be many counteracting causes,) why then the plain remedy lies at our doors, *let us diminish the number of our Universities.* If we cannot find an academic population for five, let us be content with three. And the fact is, as every intelligent person knows, we have at least one too many even now. We have two Universities in Aberdeen, within a mile's walk the one of the other, both most ill-provided and imperfectly furnished in many respects, especially in the Medical, Legal, and Theological departments. These two, if put together, might make between them one respectable institution for the north of Scotland; but we allow them rather to fret out their miserable existence separately, in a race of beggary, and a competition of the sorriest mediocrity. This matter, fellow-countrymen, the UNION OF THE TWO NORTHERN UNIVERSITIES, is one to which you will pardon me, as a person nearly concerned, for directing, in this place, your particular attention. It is a matter of the most vital importance to the state of theological and medical education in the north; and yet so paltry are the personal jealousies, so narrow the local conceits of persons who ought to take an interest in these matters here, that I altogether despair of seeing the salutary measure carried into effect, unless you, the people, shall take up the question of University Education generally, and carry this, and all other reasonable matters, with a high and with a firm hand in the national legislature. Allow me most earnestly to request your friendly aid in this matter.

V. With regard to UNIVERSITY GOVERNMENT, it is absolutely necessary that we should have both some sort of efficient Rectorial court in each University, but a supreme board of education in Edinburgh, which shall have the power of acting as a court of arbitration in all academical matters that require general regulation. I will not detain you with suggestions as to the persons of whom such courts and such board should consist. Talent and respectability, character and weight, for such a purpose, can easily be found in Edin-

burgh, so soon as there is a will. I merely mention this matter that you may keep it in view.

VI. Certain parties have expressed great dissatisfaction with the present system of PATRONAGE in our Universities; at least all that part of it which is exercised by the Professors themselves and the Senatus Academicus in close corporation. It has been considered that this species of patronage is much exposed to abuse by jobbing and personal influence, especially in remote corners like Aberdeen and St. Andrews; that it is productive of some very disagreeable collusions and inauspicious relations between the members of the self-electing body: and, further, that it tends to perpetuate any rigid, political, ecclesiastical, or academical mould which the corporation at any time may have happened to put on, and act as a practical exclusion against all persons, of whatever merit, who may happen to be noxious to the academical clubs or cliques so constituted. That there is a certain amount of truth in these remarks must, I am afraid, be conceded; and therefore, while I am content that the other parties invested with patronage in our Universities, the crown and the municipal authorities, should continue to exercise their customary rights, I think it would be a decided improvement to transfer all professorial patronage, *simpliciter*, to the supreme board of education in Edinburgh, or to the crown. To local patronage, except in metropolitan and intellectual cities, like Edinburgh, I confess I am averse.

VII. I conclude with an accessory matter indeed, but a very important one, on which I should readily be excused for dilating at considerable length, even after thus far beating the public ear, had I not had the best reason to believe that, after the discussion which the subject has received in Parliament and in the public prints, the popular mind of Scotland is altogether at one on the subject. Had it not been, indeed, for the moral cowardice and base church subservicency of the late government, the monster-abuse of which I have now to complain would have lain, ere now, quietly sepulchered with the many cast sloughs of ancient ecclesiastical bigotry and intolerance, of which it is a rest. I need not inform you, people of Scotland, that I allude here to the obnoxious TEST ACT, by which the churchmen of the establishment, with brass-clerical assurance, not content with lording it over the inferior pedagogues, claim a right to private property in every scientific chair of every University in Scotland, and in the inmost conscience of each individual professor. A remnant of the belligerent theology of the seventeenth century, truly so extravagant that, in Edinburgh, where a high literary and scientific spirit has long prevailed, it necessarily was cast off; but, in the other University seats, where there has been no counter-influence to check the Argus-eyed jealousy of the monopolizing Presbyter, the act does still continue in vigorous operation; and, by means of it, the churchmen actually ride upon the neck of the national Universities with as insulting a lordship as, by the act of 1803, they exercise over the schoolmaster. Now this is

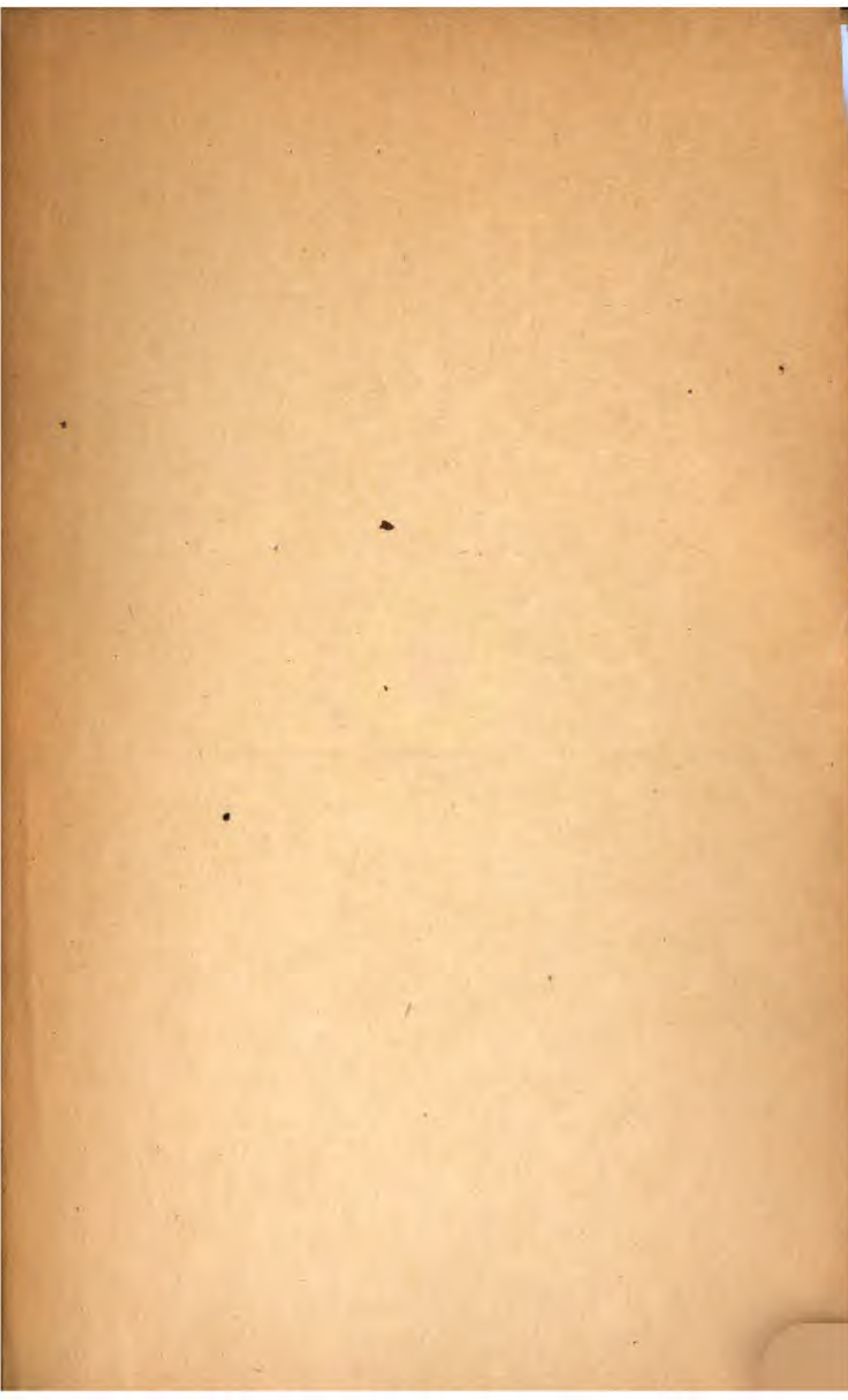
a grievous yoke, which a free-spirited nation ought not to tolerate; no, not for a moment. We, the professors, have already made a distinct protest to the country against this tyranny; and it is for you, the people, now to redeem us, by your decisive sentence, from this yoke, which is as little honourable to the nation as it is insulting and grievous to the Universities. Only for the element of Austria, and Oxford, and Rome, are professors suited who have prostrated the birthright of free thought before the dominant dogmatism of a church; in the atmosphere of Popery, and not of Protestantism, do they breathe, who, by the forward blazonry of test acts and catechisms, make it manifest that they have not yet learned to discriminate between the value of zealous churchmanship and a good conscience, of ready made orthodoxy and pure religion. It is not the least blot on the soiled scutcheon of our Scottish Universities, that a professor should, in any sense, be considered the spiritual subject of a churchman.*

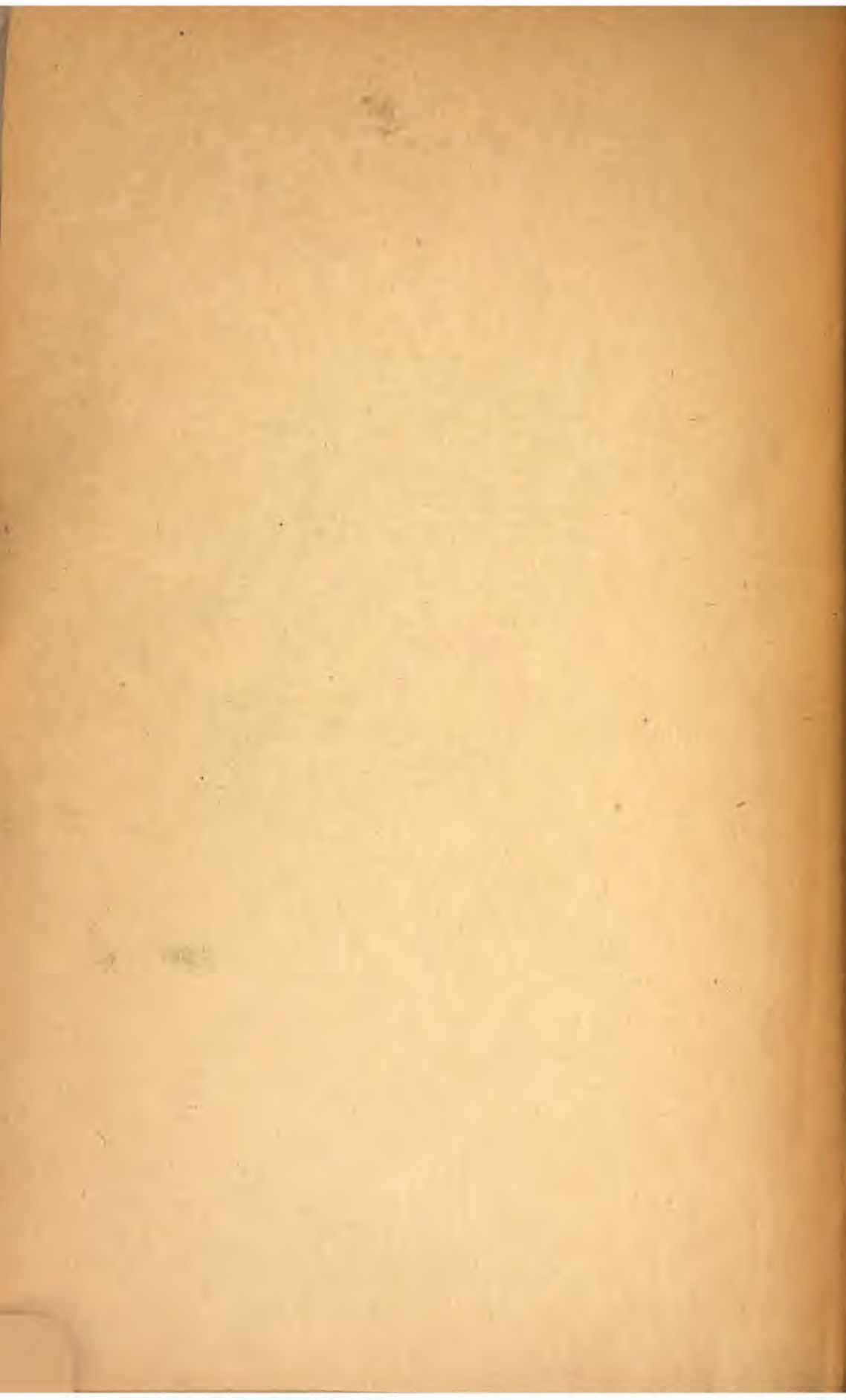
Thus far, fellow-countrymen, have I to thank you for your attention, and, I hope, in some measure your sympathy, while I have attempted

* On the subject of *TERRA*, see a pamphlet, full of good sense, and healthy human feeling, by the Reverend Stuart of Liberton; a *clergyman of the Establishment*. This brochure teaches us powerfully how much more reasonable private members can speak than the general corporation of which they are a part.

to spread the misfortunes of our scholastic, and academic necessities before you, and such general outlines and hasty indications as the present plan and purpose allow. Words are necessary; "there is a time to be silent, and a time to speak;" but if you love Scotland as I do, it is by *DEEDS*, not by speeches, that we must hope to achieve our prospective educational victories. I have a full confidence at least, that you will take these remarks from my pen as honestly and as earnestly as they are meant; and if you should think that I may have here and there expressed myself with undue strength and vehemence, the constant rubs and spurs which we friends of a free education must endure from the unreasonable pretensions of certain parties, may reasonably excuse a little recalcitration. As for the plain unpalliated exposure which I have made of our scholastic defects and diseases, though some may think it more fit that these matters should be covered from public view by a decent veil, yet I doubt not but your just judgment will pronounce my conduct in this justified by the sentence of the wise man, "He that rebuketh a man afterwards, shall find more favour than he that flattereth with his tongue." I have the honour to be, fellow-countrymen, your faithful servant,

JOHN BLACKIE.





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